



The right honorable S^r William Cecill Knight,
Baron of Burghley Knight of the honorable Order
of the Garter Maister of Her highnes Wards and Lieu-
ties one of the Lords of her Maiesties Prive
Counseil and Lord High Tresorer of England.



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PRECEP TS,

Sy. 8. OR, 63. 247.

Directions for the well ordering and carriage of a mans life, through the whole course thereof : left by *William, Lord Burghly*, to his Sonne, at his death, who was sometimes Lord Treasurer of this Kingdome.

Also some other Precepts and *Advertisemēts added*, which sometimes was the Iewell and delight of the right Honourable Lord and Father to his Countrey
FRANCIS, Earle of Bedford, deceased.

In two Bookes.

LONDON,

Printed for *Thomas Jones*, and are to be sold at his shop in the Strand, neare Yorke House, 1637.

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To the Right Honourable,
Richard, Lord Buckhurst, eldest
Sonne and heire apparant to
the Right Honourable, *Edward*
Earle of *Dorset*, Lord Chamberlaine
to her Majestie, one of his Majesties
most Honourable Privy Councell,
and Knight of the most Noble
order of the G A R T E R.

My good Lord:

Nultiplicity of
words begets
multiplicity of
errors : especi-
ally in those whose tongues

A 3 were

The Epistle

were never polished by Art.
It is true, I have much Learning,
but that is in my Shop,
and it is as true, that I am ignorant,
having not the happiness to bee bred a Scholar.
Non cuivis homini licet admirare Corinthum. This little
Booke (my Lord being formerly printed, hath received good
entertainment: and now that
it goes under your protection,
I doubt not, but it will be much
more welcome. The cause of
this dedication is to express
part of my thankfullnesse for
the

Dedicatory.

*the goodnesse I have received
from the Noble Earle your
Father, the right vertuous
Countesse your Mother, and
your Honourable selfe, for
which the height of my ambiti-
on is onely to be stiled.*

Your Honours most
humbly devoted to
serve you

Tho. Jones.





THE
INDUCTION.

Beloved Sonne, the many
religious and morall ver-
tues inherent in your
matchlesse Mother, under the
wings of whose prudent and
Godly govrenment, your in-
fancy hath beene trayned and
guided up, together with your
Education, under so zealous
and Learned a Tutor, put mee
rather in assurance then hope
(as *Tullie* sometimes exacted
'from

The Induction.

from his Sonne, from the onely hearing of *Cratippus* his Master) that you are not ignorant of that summary bond, wherein you stand obliged to your Creator and Redeemer, which is onely able to make you happy, both here and hereafter, in life and death: In mentioning whereof, I meane not onely a bare and Historicall knowledge, but with a reall and practicall use adjoyned, without which, though with a seemely assumption, you could expresse to the world in a former habite and living portrayture, all *Aristotles* Morall vertues, and walke that whole booke in *Life* and *Action*: yet are you but a vaine

The Induction.

vaine and wretched creature, the fairest out-side of the miserablest inside, that ever was concealed by Tombe, or shadowing: And although I nothing doubt, your youth being guided, and your greene vessell seafonned by such wholesome documents and instructions, derived from so all-sufficient Teachers, that you are not unfurnished of such needfull helpes, as may be furtherers to your life and conversation: yet that I may the better retaine and expresse the zealous affection, beseeming a Father to his Sonne, or that you should bee forced to derive your stay and advice, rather from the rule

The Induction.

rule of strangers, then from him from whom you are produced, and brought forth.

Out of these fore-going considerations therefore, thinking it not unmeet, I have assayed from the affection of a Father, to give you such good advertisements and rules for the fitting and squaring of your life, as are gayned rather by my long experience and obseruation, than by much reading or Studie, being such (in my hope) with that good assistance, that shall *season your Youth like the dew of Age*: to the end that you entring into this exorbitant and intangling World, may bee the better furnished to avoid

The Induction.

avoid those harmeleſſe courses; whereinto these dangerous times, and your experience may easily infnare you: and because I would not confound your memory, I have reduced them into tenne Precepts, which if next to *Moses* Tables, you imprint in your minde, you shall reap the benefit, and I the end of my expectation and content. And thus they follow.

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The Contents of this Booke.

Precept I.

1 For choyce of your Wives.

2 The education of your Children.

3 For household provision, and the
choyce of Servants.

4 How to intreat your Kindred
and Allies.

5 Adviseth to keepe some grcat
man to your friend : and how to
complement him.

6 How and wken to undertake
suits.

7 Ad-

7 Advertiseth for suretisheip.
8 How to behave a mans selfe.
9 How far to disclose a mans se-
crets.

10 Advertiseth not to be scurrilous
in conversation.

An addition of some short Pre-
cepts, and sentences, not imperti-
nent to the former.

An addition of some fourfold
short remembrances, which every
man may experience daily in his
life.

A Conference betweene a Philo-
sopher and a Justice.

A handfull of short questions,
with their resolutions.

The genealogy of Pride.

P R E-



PRECEPT I.

*For the choice of your
Wives.*

First, when it shall please God to bring you to Mans estate, making you capable of that Calling, use great providence and circumspection, in choice of your Wives, as the root from whence may spring

B most

most of your future good or e-
vill : *For it is in the choice of a
Wife, as in a project of Warre,
wherein to erre but once is to be un-
done for ever : And therefore
be well advised before you con-
clude ought herein; For though
your Errour may teach you
wit, it is uncertain whether you
shall ever find time to practise
it : Therefore the more secure-
ly to enter herein, First, well
consider your estate, which, if
in a true survey, you find firme
and settled, Match neere home,
and with deliberation : but if
otherwise crazie and Rented,
then farre off, and with quicke
expedition : be informed truly
of their inclination, which that
there may bee a more equall
Sym-*

Sympathy, compare it with your owne, how they agree: for you must know, that every good woman makes not for every man a good wife, no otherwise then some one good Dish digesteth with every stomach. After that, enquire diligently of her stocke and race, from whence shée sprung, and how her parents have been affected in their youth. Let her not bee poore, how generous so ever: For Generosity without her support, is but a faire shell without her kernell, *Because a man can buy nothing in the Market without money.*

And as it is the safest walking ever between two extremes, so chuse not a wife of such abso-

lute perfection and Beauty, that
every carnall eye shall bespeake
you injury : neither so base and
deformed, that breed contempt
in others, and bring you to a
loathed bed.

Make not choise of a Dwarfe
or a Foole, for from the one
you may beget a race of *Pig-
meyes*, as the other will be your
daily griefe and vexation : for it
will irke you so oft as you shall
heare her talke, and you shall
continually finde to your sor-
row, that feele that Crosse, that
*There is nothing so fulsome as a
she-foole.*

Touching the government
of your House, let your *Hospi-
talitie* bee moderate, equall'd to
the measure of your estate, ra-
ther

ther bountifull then niggardly, yet not prodigall, nor over-costly, for though some who having otherwise consumed themselves with secret vices, have endeavoured to colour their riots upon their vertue, yet in my observation, I have not heard nor knowne any man grow poor, by keeping an ordinary, decent, and thrifty Table.

Banish drunkennesse out of your Houses, and affect him not that is affected thereunto : for it is a vice that impaires health, consumes wealth, and transformes a man into a beast : a sinne of no single ranke, no ordinary station, that never walkes unattended with a train of misdemeanors at the heeles :

besides for the credit thereof, to induce a man, I never heard other commendation ascribed to a Drunkard, more then the wel-bearing of his drink, which is a commendation fitter for a Brewers horse, or a Dray-mans back, than either for Gentlemen or Serving-men; for especially, the latter being taken tardy herein is thereby doubly divorced from himselfe; for, being first sober, hee is not his own man, and being drunk, hee falls short by two degrees.

Beware thou spend not above three of the 4 parts of thy revenue, nor above one third part thereof in your house: for the other two parts will but defray extraordinaries, which will alwayes

wayes surmount your ordinarie by much : for other wise you shall live like Beggars in continuall wants, and the needy man can never live happily, nor contented, being broken and distracted with wordly cares : for then every least disaster makes him ready to Mortgage or sell : and that Gentleman that sells an Acre of Land, looseth an ounce of credit : for *Gentilitie is nothing but ancient Riches* : So that if the Foundation do sinke, the Building must needs consequently fall.



PRECEPT 2.

*For the Education of your
Children.*

Bring your children up in obedience and learning, yet without too much austerity, praise them openly, reprehend them secretly: give them good countenance, and convenient maintenance, according to your ability: for otherwise your lives will seeme their bond-

bondage, and then as those are censured, that deferre all good to their end, so that portion you shall leave them, they may thanke death for, and not you. Marry your Daughters be-times, lest they marry themselves.

Suffer not your Sonnes to passe the *Alpes*: for they shall exchange for their forraine travell (vnlesse they go better fortified) but others vices for their owne vertues, *Pride*, *Blasphemy*, and *Atheisme*, for *Humilitie*, *Reverence*, and *Religion*: and if by chance, out of a more wary industry, they attaine unto any broken Languages, they will profit them no more, then to have

have one meat served in divers dishes.

Neither by my advise shall you train them up to Warres : For hee that sets up his rest to live by that profession, in mine opinion, can hardly be an honest man, or a good Christian; for, *Every warre of it selfe is unjust, the good cause may make it lawfull* : besides it is a Science no longer in request then use : for Souldiers in Peace, are like Chimneys in Summer, like Dogges past Hunting, or Women, when their beauty is done. As a person of qualitie once noted to the like effect, in these Verses following.

Friends

Friends, Souldiers, Women in
 their prime,
 Are like to Dogges in Hunting
 time :
 Occasion, Wars, and Beauty gone,
 Friends, Souldiers, Women here
 are none.



PRECEPT 3.

For Hous[e]hold Provision,
 and of the choice of
 Servants.

L I ve not in the Countrey
 without Corne and Cattell
 about

about you: For hee that must present his hand to his purse for every expence of houſhould, ſhall as hardly keepe money therein, as it is for one to hold water in a Sive. And for your provision, lay to buy it at the beſt hand, for there may bee ſometimes a penny ſaved, be-tweene buying at your need, or when the ſeafon moſt fitly may furnish you.

Be not willingly attended, or ſerved by Kinsmen or Friends, which will ſeeme to be men, as it were intreated to ſtay: for ſuch will expect much, and ſted little; neither by ſuch as are amorous: For their heads are commonly intoxicated. Keepe

ra-

rather too few, then one too many, feed them well, and pay them with the most, so may you lawfully demand Service, at their hands, and boldly exact it.



PRECEPT 4.

*How to intreat your Kindred
and Allyes.*

Let your Kindred and Allyes bee welcome to your Table.

Table: grace them with your countenance, and ever further them in all their honest actions, by word, liberality, or industry: for by that meanes you shall double the bond of Nature: be a Neighbour to their good, as well as to their bloud: By which reasonable deservings, you shall finde them so many Advocates, to plead an Apologie for you behind your backe, so many witnesses of your vertues, whensoever others shall seeke to deprave you: but shake off the Glo-wormes, I meane, *Parasites* and *Sycophants*, who will feed and fawne on you, in the Summer of your prosperity, but in any adverse Storine, will

will shelter you no more , the ⁿ
a Cloake of Taffatay, or an Ar-
bour in Winter.



PRECEPT 5.

*Adviseth to keepe soms great
Man to your Friend, and
how to complement him.*

BE sure you keepe some
great Man alwayes to
your Friend : yet trou-
ble him not for Trifles: Com-
plement

plement him often, present him with many, yet small gifts: and of little charge.

And if you have cause to bestow any great gratuity on him, then let it be no Chest commoditie, or obscure thing: but such a one as may bee daily in sight, the better to bee remembred: for otherwise you shall live but like a Hop without a Pole, or a Vine without her Elme, subject to injury and oppression, ready to be made a Foot-ball, for every superiour insulting companion to spurn at.

P R E C E P T 6.

*How and when to undertake
suits.*

V Ndertake no suit against a poore man, without recei-
ving of great wrong, for there-
in you make him your Compe-
titor : besides that, it is held a
base Conquest, to triumph up-
on a weake adversary; neither
undertake law,against any man,
before you bee fully resolved
you have the right on your
side,which being once so ascer-
C tained,

tained, then spare neither cost nor paines to accomplish it: for a cause or two being so close followed, and well accomplished, may after free you from suits a great part of your life.



P R E C E P T 7.

Advertiseth for suretisheip.

BEWARE of suretisheip for your best friend: for he that payeth another mans debts, goeth the way to leave other men to pay his, and seeketh his owne overthrow. Therfor

fore if he bee such a one that you cannot well say nay, chuse rather then, to lend that money from your selfe upon good bonds, though you borrow it: so may you pleasure your friend, and happily secure your selfe.

In borrowing of money, be evermore precious of your word: for he that hath a care to keepe day of payment, is Lord commander many times of another mans purse.



PRECEPT 8.

How to carry a mans selfe toward his Superiours, and Inferiours.

Toward your Superiours be humble, yet generous; with your equals familiar, yet respective; towards your inferiours, shew much humility, with some familiarity, as to how your body, stretch forth your hand, uncover your head, and such like popular complements: the first prepares way to advance-

advancement : the second will make you knowne for a man well bred : the third gaines a good report, which once gained, may easily bee kept; for high humilitie are of such respect in the opinion of the multitude, as they are easilier won by unprofitable curtesies, than by churlish benefits : yet doe I not advise you, overmuch to affect or neglect popularity.



P R E C E P T 9.

How farre to disclose a mans secrets.

TRUST no man with your credit, or estate: for it is a meere folly for a man to inthrall himselfe further to his friend, than that he needs not feare him being his enemy.

Pre-



PRECEPT 10.

BE not scurrilous in conversation, nor Stoicall in your wit; for the one makes you unwelcome to all companies, as the other puls quarrels on your head, and makes you hated of your best friends.

Iestes, when they doe favour of too much truth, leave a bitterness in the minds of those that are touched. And although I have already pointed at these inclusive; yet I thinke it necessary to leave it to you as a cau-

tion, because I have seen many so prone to quippe and gird, as they had rather lose their friend than their jest : and if by chance their boyling braine yeeld a quaint scoffe, they will travell to bee delivered of it, as a woman with childe : but I thinke those nimble apprehensions, are but the froth of the wits.

An



An Addition of some short
Precepts and sentences, not
impertinent to the
former.

GO E as thou
wouldst bee met,
fit as thou woul-
dest bee found,
weare thy appar-
rell in a carelesse,
yet a decent seeming : for affe-
ctednesse in any thing, is com-
mendable in nothing; and in-
deavour to bee so farre from
vaine-

vaine-glory, that thou strive in any thing rather to bee in *substance without shew, then in shew without substance.*

2 Strive not to enrich thy self by Oppression, Usury, or other unlawfull gaine: for, if a little evill gotten, shall not onely melt away it selfe like deaw against the Sunne, but shall likewise consume with it selfe that which was more lawfull: how then shall it haft without stay, when all the whole lumpe is corrupted? Surely, (if experience faile not) with a swifter speed, than either by the prodigall hands of a third or second Heire; and for such a one that ungodly dies rich, *well bee*

may

*may have mourners to his Grave;
but shall bee sure to finde few Com-
forters at his judgement.*

3 Bee industrious and studious in thy youth, knowing, that if by thy Labour thou accomplish any thing that is good, the labour passeth, but the good remaineth to thy comfort, as if by the contrary for thy pleasure, thou shalt doe any thing that is evill, the pleasure passeth, but the evill remaineth to thy torment: and withall, because it is a lesse paine to be studious in thy youth, than a grieve to bee ignorant in thy age.

Corrupt company is more infectious than corrupt ayre: there-

therfore be advised in thy
choise: for that Text of thy
selfe that could never so be ex-
pounded, thy companion shall
as thy commentarie lay open
to the world, and withall, be-
cause we see it by experience.

That if those that are neither
good nor evill, accompany
with those that are good, they
are transformed into their ver-
tue.

If those that are neither
good, nor evill, confort with
those that are evill, they are in-
corporated to their vice.

If the good company with
the good, both are made the
better; if the evill with the evill,
both the worse.

For

For according to the Pro-
verbe,

Such as the company, such is
the condition.

4 Whatsoever good pur-
pose thou intendest at thy
death, that doe in thy life: for
so doing, it shall bee more ac-
ceptable to God, and com-
mendable to man: for hee that
gives when he cannot hold, is
worthy of thankes when one
cannot chuse: besides, in so do-
ing, thou shalt see thy intent
brought home to thy aime, and
never craze the Conscience of
Executor or Over-seer to per-
vert it thou deceased, to some
sinister respect or private end.

Whatsoever thou shalt pur-
pose,

pose, be silent in thy intentions
lest by the contrary thou be
prevented and laughed to
scorne.

6 Strive to subdue the affecti
ons of thine owne heart, whic
are oftentimes harder than to
conquer a Kingdome: and for
beare whatsoever is *deare unto* *thy body, being any way prejudicia*
unto thy soule.

7 Abuse not thy body in
youth by surfet, riot, or any o
ther distemper, through a
over-weening ability of strenght
for youth and nature passe over ma
ny infirmities that are growing to
their age.

8 Live vertuously, that thou
maiest dye patiently, for *whi*
live

*lives most honestly, will dye most
willingly: and for thy longer
daies, and better health upon
earth, afflict not thy body with
too much unnecessary Physick;
but furnish thy minde in time
of plenty, to lay up for it selfe
and others in time of want: for
surely that mans end shall be easie
and happy, that death findes with
a weake body, but a strong soule.*

9 Nor bee thou dismayed
though thou grone under the
hand of sicknesse, for as some-
times it purgeth the body from
nocent humours: so doth it of-
ten times the soule from more
dangerous security: and the ra-
ther with this thought, that by
the Physicians owne rule, and
our

our too common experience,
there is no perfect health in this
world, but a neutrality between
sickness and health, as no ab-
solute pleasure is more, than to
avoid pains, according as one
thus writeth to the same pur-
pose.

*There is no health, Physitians
say, that wee at best enjoy, but a
Neutrality:*

*And can there bee worse sickness
than to know,*

*That wee are never well, nor can
be so?*

10 The eyes are the instru-
ments of lust: therefore make a
Covenant with them, that they
betray

betray not thy heart to vanitie.

11 Bee ever diligent in some vocation: for continuall ease, as it is more dangerous, is more wearisom than labour, and it is no freedome to live licentiously, nor pleasure to live without some paine.

12 Indifferent superiority is the safest equality, as the soberest speed is the wifest leisure.

13 He is worthy to fall that tempts himselfe: and therefore shunne occasion of Evill, and thou hast halfe overcome thine enemy.

14 Labour to keepe a good Conscience to thy Comforter: for he that is disfurnished thereof, hath feare for his Bed-fellow,

D low,

low, Care for his Companion,
and the sting of the guilt for his
torment.

15 In all thy attempts let
Honesty be thy ayme: For he
that climbes by privy deceit,
shall fall with open reproach:
and forget not in thy youth to
be mindfull of thy end: *For
though the old man cannot live
long, yet the Young-man may dye
quickly.*

16 The waste of Time is a
deare expence, and he that
seekes for meanes to passe it un-
profitably, spurres a forward
Horse without reason, to the
oyerthrow of his Rider: for
whoever wasteth many
yeares, and purchaseth little
know-

knowledge, may be said to have had a long time, but a short life. And whatsoever thou doest, doe it wisely, and forecast the end: *For who thinkes before he doe, thrives before he thinke.*

17 Use such affability and convenient complement, as common Civilitie, and usuall courtesie requireth, without making thy selfe too deare to thy Friend, or thy Friend too cheap to thee.

18 Bee stedfast in thy promise, and constant in a good resolution, and if at any time thou hast ingaged thy Word, perform it, (being lawfull) though to thy losse: So shall thy Promise bee as forcible as anothers

D 2 Bond

Bond, thy Word as anothers
Oath: *For it is the Man that giues
credit to his Oath, more then the
Oath to the Man.*

19 Aske confidently that
thou requirest: For hee that af-
keth doubtingly, teacheth the
way to be denied.

20 Make not Law thy pra-
ctise to injurie, or instrument to
uphold thy spleene against any
man without due occasion, lest
in the end it prove to thee no
greater refuge, than did the
Thicket of brambles to the
flocke of Sheepe, that driven
from the plaine by Tempest,
ranne thither for shelter, and
there lost their Feeces.

21 Though I think no day
amisse

amisse to undertake any good enterprise, or businesse in hand; yet have I observed some, and no meane Clerks, very Cauti-
narie, to forbear these three Mundayes in the yeare, which I leave to thine owne confide-
ration, either to use or refuse,
viz.

1 The first Munday in April,
which day *Caine* was born, and
his brother *Abel* slaine.

2 The second Munday in
August, which day *Sodome* and
Gomorrah were destroyed.

3 Last Munday in December,
which day *Iudas* was born, that
betrayed our *Saviour Christ*.



*An Addition of some foure-fold short remembrances,
which every man may experience daily, in his
Life Time.*

VSe foure things so much as
you can, so shall you please
both God and Man.

Praying, Reading, and Hearing,
and in good works labou-ring.

Vse foure things as little as
you can: So shall you please
both God and man.

Ea-

Eating, Drinking, Sleeping, and to spend much time in trifling.

There be four causes for the which a Man is borne into the world : and the first is chiefest of all.

To serve God and his Coun-
try, his Parents & his Friends.

There be four vertues, which we must strive to attain.

That is, to be Iust and Con-
stant, Wise and Temperate.

There bee four vices which a man must earnestly shun and avoid.

Slothfulness and careles-
ness, vaine curiositie, and nice-
ness.

There be four things in the world

world earnestly desired, and never obtained.

Mirth without mourning,
Health without Sicknesse, Travell without wearisomnesse,
and all goodnessse without evill.

There be foure things to bee greatly desired, and earnestly followed.

In Behaviour, sobernesse; in Promise, steadfastnesse; in Conversation, meekenesse; and in Love, contentednesse.

There be foure things most needfull, and the same most harmefull.

Wit, and Words, Drinke, and Company.

There bee foure things much worth, and little weighed.

Time,

Time, and Health, Truth, and Quiet.

There be three things Saint *Austine* was sorry he lived not to see.

First, *Rome* in her flourishing Estate.

Secondly, to see *Christ* in the Flesh.

Thirdly, to heare Saint *Paul* preach.

Plato gave thankes to Nature for foure things, and what were they?

1 That hee was a Man and not a beast.

2 That he was a Man, and not a Woman.

3 That hee was a Grecian, and not a Barbarian.

4 That

4 That he lived during the Time of *Socrates*.

There be foure things of the most, most desired, and unto many most dangerous.

Authority and ease, Women, and delights.

There be foure things greatly sought, dangerously gotten, fearefully enjoyed, and justly repented.

Unlawfull Lust and Lucre, immoderate Wealth, and Revenge.

There are foure kinde of people (according to *David*), that are most indebted unto *God* for their lives.

1 Those that have escaped from a Dearth.

2 Pri-

2 Prisoners their Bonds.

3 Those which are preserved
from a mortall Sickness.

4 Sea-faring Men, that are
neither among the living nor
the dead.

There be foure thoughts, by
the which a man may best re-
claime his carelesse and dislo-
lute life.

1 By thinking, that if one
must give account of every idle
word, what exactiōn shall be
required for his idle deeds?

2 That if those shall bee con-
demned who have done no
good, what shall becom of
those who have done nothing
but evill?

3 That if those shall not be
held

held guiltlesse, that have not given their owne goods, where shall they appeare, that have wrongfully taken others?

4. That if Ignorance without zeale, shall not bee pardoned, where shall knowledge with neglect be condemned?

There be five thoughts which should ever be in the minde of every good Christian.

First, to thinke of pleasure, to despise it.

Secondly, of Death to expect it.

Thirdly, of judgement, to escape it.

Fourthly, of Hell, to prevent it.

Fiftly of Heaven, to desire it.

There

There be foure things very easie to doe oft, but very hard to doe well.

To desire, to command, to counsell, and to judge.

There be foure things better to give than to take.

Pardon, Physicke, Allowance, and Rewards.

There be foure as great evils in the world unpunished, as those that are punished.

First, Untemperatenesse : secondly, Unshamefastnesse : thirdly, Vnfaithfulnesse : fourthly, Vnthankfulnessse.

There bee foure things we cannot but set by, and yet can hardly be sure of.

Health, Wealth, anothers love,

love and our owne life.

There be foure things the poore man hath equall with the Prince.

Health, Sleep, Thought, and lasting life.

There be foure things we may be grieved with, but should not grudge at.

The Ordinance of God, the Will of a Prince, the sentence of a Judge, the finding of our faults.

There be foure things which cannot well be demanded with reason, and therefore may be denied with honesty.

A Masters message, a Lovers affection, a Friends Counsell, our owne thoughts.

There

There be foure things good
to use, but naught to need.

Law, Phyfick, our friends
purſe, and our owne patience.

There be foure fervants of
the heart, that shew the dispo-
ſition of their Master.

The Eye, the Tongue, the
Foot and the Hand.

There be foure things best
matched, but not oftneſt mar-
ried.

Gratiouſneſſe with Great-
neſſe, Discretion with Lear-
ning, Beautie with Chrafty-
ty, Wit with Vertue.

There be foure ſorts of peo-
ple, that feare is never long
from.

The Ambitious, the Vicious,
the

the Covetous and the Icalous.

There be foure things the more you take, the more you leave.

Light of a Candle, Instruction of the Learned, Wit of the Wise, and Loue of a Friend.

There be foure things, fit for all those that desire a quiet life.

Busily to finde no faults, Contentiously to lay no Waggers, Disdainfully to make no comparisons, Wickedly to maintaine no opinions.

There be foure mothers bring forth foure very bad daughters.

Truth, Hatred; Prosperity, Pride; Security, Perill; Familiarity, Contempt.

There

Ther be foure Ioyes to be desired, and the last is above all. Secure quietnesse; Quiet Ioyfullnesse; Ioyful blessednesse, and blessed everlastingnesse.

A

Conference betwene
a Philosopher, and
Iustice.

Philosopher.

VVhat Go ddesse art thou?
Iust. Iustice.

Philo. Why lookeſt thou with ſo
ſterne a Countenance?

Iustice. Because I know not
E how

how to be bowed with words,
or moved with teares.

Phil. From whence descended?

Injustice. From Heaven.

Philosopher. What are thy Parents?

Injustice. Faith and good Conscience.

Philos. Why hast thou one eare open and another shut?

Injustice. The one lies open to Truth, and the other is shut to her Enemy.

Philosopher. Why bearest thou a sword in one hand, and a payre of ballance in the other?

Injustice. With the one I mete out right, and with the other I punish her opposers.

Philos. Why walkest thou alone?

Iustice. Because good Company is scarce.

Philof. Why art thou in so poore a habit?

Iust. Because hee that covets to get much riches, can never be just.

Upon whose Conference one inserted these Verses.

In old time Iustice was portrayede blinde.

To signifie her strict impartiall Doome:

And in her hand she held a Scale, to finde

By weight, which part did most remove the loome.

She is blind and deaf, yet feeleas apace,

Her Scale now weighes the Fees, and not the Case.



A handfull of short questions, with their Resolutions.

Question.

VVhy are Citizens commonly of lesse stature than other men?

Ans. Because they live most in the shade.

Q. Whether the Egge or bird
was first?

4

A. The Bird, for the first course of creatures were immediately from God without secondary causes.

Q. What waters of all others ascend highest?

A. The teares of the faithfull; which God gathers into his bottle.

Q. Of all fishes in the Sea which doe our Naturallists observe the swiftest?

A. The Dolphyn, which swimmes faster than either Bird or arrow flies; which Fish is most dangerous to Mariners.

Q. What breakes the shell at the comming out of the Chicken?

A. By the ordinary time of
E 3 sitting

sitting upon, the shell becometh very tender and brittle, so that the least stirring effecteth it: but the principall reason is, the defect of nourishment, which at the end of that time is wasted in the shell, which the Chicken missing, exposeth her selfe to finde, and so breaketh it.

As likewise the defect of Nutriment is the naturall cause of all other births.

Q. Christ bids us bee wise as Serpents, wherein consists their Wisedome?

Answ. 1. That in the Spring, shee casts off her old skinne, to invest her in a new.

2. That shee will defend her head

head aboue all things.

3 That carrying poyson in her mouth, she ever puts it out before she drinke.

4 That shee stoppes her eares at the voice of the Charmer.

Quest. what is that that is too hard for one to keepe, enough for two, and too much for three?

Ansf. Secret.

Quest. To whom may a man best commit his secret?

Answ. To a common Lyar, for hee, though hee disclose it, shall not be beleeved.

Quest. What were the Names of those two Theeves that were crucified with Christ?

Answ. The Scripture nominates them not: Yet some Wri-

ters give them these names : *Dismas* and *Gesmas* ; *Dismas*, the happy, and *Gesmas* the unfortunate : and according to the Poet :

*Gesmas damnatur, Dismas
ad Astra levatur.*

Qu. How may a man drinke much wine, and strong drinke, and not be drunke?

An. By eating before, some bitter Almonds, whose nature tis to suppress the strength hereof downewards.

Qu. Aristotle being demanded, what was the fruit to himselfe of all his study and Philosophie?

An. Answered, to doe those things out of a naturall willingnesse,

nesse, that others doe by compulsion.

Qu. Why cannot the heart of a man bee filled, although hee should enjoy the whole World?

Ans. Because the whole Globe of the World is round, and Mans heart a Triangle receptacle for the Trinitie : For as one faith, *Cor Camera Omnipotentis Regis.*

Qu. By what meanes may a man best withdraw his affection where hee loves, in spight of his hate, and cannot chuse?

Ans. By striving to divide it with some other at the same time : for hee that loves over many, never loves over-much.

Qu. By what meanes may the coales

*coales of Beauty bee best quenched,
that they burne not to unlawfull
desire?*

Ans^w. By this highest contemplation, that if the picture bee so amiable, needs must the pattern bee most admirable ; and if the lesser so please, how would the greater Content ; which unlawfull pursuit of the one here, may iustly exclude from the other hereafter.

Qu. *Why is Homo a common name for all Men?*

An. Because it is a *Synonyma* to *Humus*, the earth : the common matter all men are made of.

Qu. *Whence is the derivation of Cadaver, a dead carkasse?*

Ans^f.

Ans. Of *Caro data vermibus.*

Quest. What three Letters are those that make us both Bondmen and Free?

Ans. They are *E V A*, which inverted are, *Ave*, the Angels Salutation.

Quest. What two Letters are those that your Infants first cry out upon?

An. They are E and A. according to our note.

Clamabunt E. A. quot quot nascuntur ab Eva.

Qu. Whether the current or the stay of Farthing Tokens haue beene more beneficiall or prejudicall to the poore?

An. This question shall bee answered by the blind beggar of

of Saint Giles the next Edition.

Qu. What strumpet of all other
is the most common prostitute in
the World?

A. Lingua, that common-whore:
for she lies with all men.

Q. What Lady is that that may
be kist, and handled, but not clipt?

Ans. Lady Pecunia, by whose
favour all these may be yours.

The genealogy, off-spring, progeny,
and kindred, the household, the fa-
mily, the servants and retinue of
Pride, cum tota sequela sua,
with all her trayne and
followers.

Selfe-love, selfe-liking, selfe-
pleasing, selfe-will, singula-
rity.

riety.

2 Covetousnesse, un lawfull de-
sire, Cōcupiscence, inordinate
lust, barbarous un lawful geting.

3 Ambition, climbing aspi-
ring affectation.

4 Hatred, malice, cravy, dis-
daine, haughtinesse, contempt,
scornefulnessse, scoffing, un-
kindenesse.

In wrath, fury, madnesse,
outrage, hastinesse, fretfullnesse,
eagernesse, wildenesse.

6 Frowardnesse, wilfulnessse,
waywardnesse, elvishnesse, im-
patience, unrulinessse, untoward-
nesse, disobedience.

7 Statelinessse, lordlinessse,
loftinessse, high looks, surli-
nessse, sternenessse, vengeance,
revenge.

revenge.

8 Cruelty, tyranny, domination, usurpation, oppression, wrong, injustice, iniquity, rashness.

9 Profaneness, irreligion, atheisme, contempt of God, foolishnesse, disobedience.

10 Errour, heresie, superstition, schisme, sects, pharisaisme, puritanisme, idolatry.

11 Contention, discord, division, brawling, scolding, railing.

FINIS.

A

GLASSE

Wherin those enor-
mities and foule abuses may
most evidently bee seen, which
are the destruction and over-
throw of every Christian
Common wealth.

likewise the onely means how
prevent such dangers: by imita-
ting the wholesome advertisements
contained in this Booke.

Which sometimes was the Iewell
and delight of the right honourable Lord,
and Father to his Country, F R A N C I S,
Earle of Bedford, deceased.

LONDON,

Printed for THOMAS JONES,

1637.



The **Contents** of this Book
sheweth those Abuses which
are the destruction of every
Christian Common-
wealth.

¹
A *Wise man without workes.*

²
An *old man without devotion.*

³
A *yong man without obedience.*

⁴
A *rich man without charity.*

5
A woman without shamefastnesse.

6
A Master or Ruler without vertue.

7
A Christian man full of contention.

8
A poore man proud.

9
A wicked and an unjust King.

10
A negligent Bishop.

11
A people without discipline.

12
A people without law.



A Glasse wherein those
blemishes and abuses may
be perfectly seene, which are
the destruction and over-
throw of every Christian
Common-wealth.

The first abuse.

Chap. I.

A wise man without works.



Mong those severall
maimes and blemi-
fhes in any estate
whatsoever, the first

F 2

that

that presenteth it selfe, is a wise man or a Preacher without good workes : that is to say, such a one as doth not worke according to his teaching, and to the wisedome which hee delivereth with his owne tongue. For the hearers doe despise the good and wholesome doctrine, if they perceive that the works of the Preacher do differ from his teaching. And the authority of the Preacher shall never bee good, except (by example of good life) hee fasten it in the heart of the hearer : especially when the Preacher himselfe is fallen into the love of sin, and will not apply the wholsome salves of other Preachers to his owne

owne wounds. The Lord therefore willing to instruct his Disciples both in doctrine and good works, taught them how they should take heed thereunto, saying, *If the salt be unsavory, wherein shall it bee made savory?* that is to say, if the Preacher be out of the way, and doe not as hee ought to doe, what Preacher shall bring him in againe? And if the light that is within thee is become darckenesse, how great then shall the darkenesse be it selfe? If the eye have lost the use and office of sight: what man can require that same service of the hand or foot, or any other member of the body? Therefore let

Preachers take heed, that they incur not a sharper vengeance, if they be the greater occasion to many that they doe perish.

For *Salomon* himselfe, while he did transgresse, and worke contrary to his great wisedome, was the cause, that by his salt onely, the kingdome of all the people of Israel was divided. Wherefore those persons to whom many things are committed, have the greater losse, if they bestow not that well, which they have received of their head and Governour: and therefore he that hath the greater charge, shall make the greater answer and reckoning. For the servant which knoweth the

the will of his Master and doth it not, shall suffer sharp scourges and bitter punishments.



The second abuse.

Chap. 2.

An old man without devotion and godly feare.

The second stain and shamefull abuse, is an old man that hath no holinesse in him: but when the members and parts of his body be old and feeble, the lims of his minde, that is to say, of the inward

man, are nothing the stronger. It is decent and comely, that old men should give themselves to more perfect holiness and devotion, than other men, whom the flourishing time of this world hath not as yet forsaken. The example may be gathered in wood, that even as the Tree is accounted naught and evill, which after it hath blossomed, bringeth forth no good fruit; so among men, he is a wicked and evill person, who when the flower of his youth is past, doth not in the old time of his body, bring forth ripe workes of good fruits. For what thing can be more ridiculous, than a mans minde not to

en-

endeavour to attaine strength
and perfection, when all the
parts of his body (by age) are
come to defection and end:
When his eyes waxe dimme,
his eares hard of hearing, his
head bald, his cheeks withered
through lacke of bloud: when
he beginneth to want his teeth,
to have his breath strong and
earthy, his breast stuffed with
phlegme, evermore troubled
with the cough: and finally,
when his legges doe faile un-
der him as he goeth, by age,
and swelling with diseases: the
inward man that feeleth no
age, being also pained with the
selfe same diseases. And all
these sicknesses and infirmities
rehear-

rehearsed, are signes and tokens before, that the house of this body shall shortly decay.

What have we to doe then, while the end of this life draweth so fast on: but that such as are old, should desire to covet nothing else, than how they might soonest obtaine the felicity of the life to come. For to yong men, the end of their life is alway at hand and uncer- taine, but unto old men it is more ripe and naturall, as also agreeable to their age.

Wherefore a man must take heed of two things, which ne- ver doe wax ould in his flesh, and doe draw the whole man unto finne: that is to say, the heart

heart and the tongue. For the hart is alway imagining of new thoughts, and the tongue is evermore swift in speaking whatsoever the heart doth imagine or thinke.

Let old men therfore beware that these young members doe not bring the whole harmony of their bodies out of turie: causing the other parts of the body (which doe shew gravity) to be laughed to scorne. For every man ought to take heed, what becometh the age which he beareth, that he may doe those things which shall cause, that neither his life, age nor behaviour may be touched with despising.

The



The third abuse.

Chap.3.

A yong man withouts obedience.

Here must we intreat on the third eye-fore: namely, if a young man be found without obedience, whereby the world is brought out of good order. For how doth he thinke to be reverenced when he commeth to age, that in his youth will shew no obedience or reverence to them which are old? And therefore it is a common say-

saying among old men, that he can never play the Master well, who hath not one way or other declared himselfe serviceable and obedient to some other before.

For the which cause, our Lord Iesus Christ, in the time of his being upon the earth in his flesh, till the lawfull time and age of a teacher, that he should teach, did serve and minister obediently to his Parents. Likewise then, as gravity, sadness and perfect godly manners, are looked for and beheld in old men, so to yong men belongeth (of right) humble service, subjection and obedience.

Where-

Wherfore in those precepts and commandements of the Law, which appertaine to the love of our neighbour, the first is the honour of Father and Mother, being commanded unto us: that although the carnall father be not alive, or is unworthy, yet you must to some other which is alive, shew obedience and give honour, till such time thou commest to an age, worthy to bee honoured thy selfe. For this word Father is taken foure manner of waies in the Scripture, that is to say, by nature: by the nation or people: for counsell: and for age. Of the naturall father, *Jacob* speakeith to *Laban*, saying, *If the feare*

feare of my father Isaack had not
beene here, thou wouldest have ta-
ken all that I have. Of the fa-
ther of the people , it is said,
when the Lord spake to Moses
out of the bush, *I am the God of
thy Fathers, the God of Abraham,
the God of Isaack, the God of Ia-
cob.* Of the father for age and
counsell, it is likewise written.
*Aske the Father, and bee shall tell
thee; and the Elders, and they shall
shew unto thee.*

Wherfore , if thy naturall
Father be dead, and so not wor-
thy to be obeyed, if any other
old man doe give thee good
counsell, thou must shew the
obedience of a young man un-
to him. For how shall hee be
ho-

honoured in his old age, which refused to follow the good lessons of obedience, when he was a young man himself: Whatsoever a man doth labour, that shall he reap and gather. In like manner, all discipline (at the first) seemeth to be unpleasant and painfull: but afterward it shall give to them that have exercised themselves therein, the most pleasant and quiet fruit of right and justice. For like as there is no fruit found on that Tree which first did beare no blossoms: so in age, that man shall never have the due honour to age, who in his youth hath not first beeene exercised with some discipline.

And

And which way can discipline
be without obedience?

It followeth then, that a young man without obedience, is a yong man without discipline: for obedience is the mother of all discipline. It requireth great exercise: example and rule whereof, it hath taken by our Lord Iesu Christ, who being obedient unto his Father, yea to the death, and that to the death of the crosse, tooke upon him gladly ignominy and rebuke.



The fourth abuse.

Chap.4.

A rich man without charity.

Next ensueth the fourth argument of evill, which is a rich man destitute of almes deeds or charity : such a one as doth hide and lay up till the time to come, more than is sufficient for him , distributing nothing to the poore and needy, and so while he useth so great diligence, in keeping the goods

goods gathered on the earth, he loseth the treasure which is everlasting of the heavenly Country. Whereto our Lord Iesus called the rich young man, who demanded of him the way to perfection, saying to him. *If thou wilt bee perfect, goe and sell all that thou hast, and give it to the poore, and come and follow me, & thou shalt have treasure in heaven.* Which no man ever can have, except he comfort the poore,

Let not him therefore sleepe upon his riches, which may do good unto the poore, for although a rich man have gathered together great store of goods, yet can he not enjoy

them all alone, in respect the nature of man is sustained with few and small things. Then what greater folly can there be in the world, then for the excessive feeding and cloathing of one man, to lose all the pleasures of the kingdome of heauen, and so to purchase the everlasting paines of hell, without hope of any comfort or helpe?

That thing therefore which of necessitie thou must once forsake, in hope to be rewarded againe everlastinglie, doe thou distribute willingly, and cheerfully. For all things which we behold with our eyes, are temporall; but those which we see not,

not, are eternall and everlast-
ing. For so long as we are
temporall, things of like qual-
ity doe us service; but when we
depart from this earthly abode,
everlasting joy shall attend up-
on us, and felicity without li-
mit or ending.

What reason have we to love
those things which we cannot
alway have with us? when we
evidently behold, that the
lands and substance of a rich
man, doe declare him to be
without wit and judgement, be-
cause hee loveth those things
with the desire of his whole
heart, which never doe render
him love againe. For if a man
love gold, silver, lands, dainty

fare, fine meats, and bruit
 beasts, the naturall course of
 things doe teach us, that none
 of these can yeeld him love a-
 gaine. What thing is then fur-
 ther from all reason, than to
 love that which cannot love
 thee again, and to neglect that,
 which giveth to thee all th ings
 with love? For that cause, God
 commanded us to love, not the
 world, but our neighbour, sith
 that he can render love againe
 for love: which thing worldly
 goods cannot doe, it is well
 knowyne. Even so God com-
 mandeth us to love our enemy,
 that the same love may make
 him of our enemy, our friend.

Let every covetous rich man
 there-

therefore who would have e-
verlasting riches, distribute
(while he is here) to the poore
and needy, those riches which
are but temporall, and doe not
continue for ever. For if a man
will not sell that thing which
hee loveth, how can another
man buy that thing which he
coveteth: and therefore the co-
vetous men are called cursed of
the most righteous Judge, be-
cause they which past by them,
did not say unto them: *The bles-
sing of God be upon you, and wee
doe blesse you in the name of God.*
Therefore the covetous men
are cursed and unhappy: who
for transitory goods doe goe
to everlasting damnation.

But on the other side : *Bles-
sed are the pittifull, for they shall
finde mercy and pitty.* Happy is
that man that is mercifull, for
so much as God (in this vertue)
doth not looke upon the sub-
stance and riches, but upon the
affection and heart of man.

The fifth abuse.

Chap. 5.

*A woman without shamefast-
nesse.*

P Roceeding to the fist noto-
rious kinde of abuse, I finde
it to be a woman without mo-
desty or shamefastnesse. For e-
ven

ven as wisedome doth both get
and keepe good manners in
men, so in Women, shamefast-
nesse doth bring forth, nourish
and keepe all honest and good
workes.

Shamefastnesse keepeth them
chaste and pure, it plucketh in
warie respect of life, it refrai-
neth from strife and debate, it
assuaegh anger, it quencheth
the desire of the flesh, it doth
moderate the desire of the
minde, it chastneth wanton-
nesse, it banisheth drunken-
nesse, it maketh few words, it
bridleth the greedy desire of
the gut, and utterly condem-
neth theft, what more? It bri-
dleth and tameth all vice, it
nourish-

nourisheth all vertues, and whatsoever is before God and man acceptable.

A life which is unchaſt, is neither prayſed of men in this world, nor rewarded of God in the world to come. But the contrary, which is a chaste life, is well ſpoken of among men, and rejoyceth alſo in the hope of the bliſſe to come. It doth winne the love of men which are living and doe perceive it, and to them which come after, it leaveth a goodly example of imitation, being a pleasant and a godly memory. It delighteth alway in good manners, and agreeeth unto them, evermore refreshing the ſoule with continuall

tinuall reading and meditation of the holy Scriptures. And besides this, it keepeth the examples of good which are gone, being alway acquainted and joyned in company with them that are perfect and honest.

The exercise of shamefastnesse, consisteth in two things, that is to say, in the outward behaviour of the body, and the inward affection of the minde. In the body, by giving good examples before men, as the holy Apostle saith: and in the minde, before God we do provide and beginne good works. For the shamefastnesse and chaytyness of the body is, not to covet other mens goods, and to

flie all uncleannessē: not to eate
and drinke but in time: not to
be a gigler and a provoker of
other men to laughter: no spea-
ker and teller of false and vaine
tales: to be soberly apparetled,
all things being set in comely
order, according to godlinesē
in all parts of the body, as well
in the haire on the head, as in
the rayment. Not to company
with the ungodly, neither to
looke proudly or disdainfully
upon any man, nor yet wan-
tonly to cast up the eyes, to the
evill provocation of other: not
to goe nicely & tripping in the
streete, having a pace like as it
were a game or a play, to be seē,
and to tempt other therewith.

To

To be also inferiour unto no man in good workes, to be occasion to no man of reproch or shame, to blaspheme or slander no man : to hate none that is good, nor to scorne such as are old, nor to meddle with those things which thou knowest not, nor to contend or strive with thy better: and finally, not to blab abroad all things that thou knowest. These things do make a man loved of his neighbour, and acceptable in the sight of God.

The shamefastnesse and chastity of the soule, is to do those things which thou dost, more for the sight of God, than to be scene of men : to stay the desire of

of evill thoughts : to esteeme
every man better than thy selfe:
not to infect thy judgement
with falfe doctrine : to agree
with them that are of the
Catholique and universal faith:
to cleave onely to God: to pre-
sume nothing of thy selfe, but
to commit all thy doings to the
helpe of God : to be alwaies
humble in his sight : to offer to
our Lord Iesus Christ, the cha-
stity of thy inward minde : ne-
ver to make an end, or to cease
from good workes during thy
life : and with a strong heart to
despise the present tribulations
of thy minde : of things world-
ly, to love nothing but thy
neighbour: to set and lay up the
treasure

treasure of all thy love in heauen : and finally, to be assured, that for thy well doing, thou shalt not lose the reward in heauen.

Shamefastnesse is a goodly ornament of noble persons. It exalteth those which be humble, making them noble. It is the beauty of them that are feeble and weake : the prosperity of them which be sicke, the comfort of them that are in heaviness, the increase of all beauty: the flower of Religion: the defence and buckler against sinne : a multiplier of good deeds : and to be short, it is the onely paramour and darling of God the creator of all.

The



The sixt abuse.

Chap.6.

*A Master or a Ruler without
virtue.*

IN this place followeth the
sixt abuse, namely, a Lord or
Master that is without vertue.
For it profiteth nothing to have
power and authority, or to
rule, if the Master haue not in
himselfe, the direct and order-
ly sway of vertue. But this ver-
tue confisteth not so much in
the externe and outward
strength

strength of the body, which is very requisite and necessary for such as are worldly Rulers, as it is to be exercised in the inward strength, in good and vertuous manners. For often-times a man doth lose the might and power to rule, through the negligence of the inward part: as it appeared by Eli the Priest, who while he punished not his children with the rigorous and strait rod of justice, when they did sinne: God, (as one that would be revenged for their wickednesse upon him) sharply punished him, as one that consented to their naughtines.

Therefore it is necessary,

H that

that Rulers have these three things in them, that is to say, terror to be feared, good governance, and love. For except the Governour be feared and loued, his ordinance and rule cannot stand. Therfore through his goodnesse and honest familiar conditions, let him procure to get the love of them which are under him, and also by just and discreet punishment. Not that he would or should appear to revenge his owne quarell or injurie: but that the transgression or breaking of the Law of God, might be punished, and so to be had in feare.

Wherfore, while many persons doe depend and hang upon

on him, he himselfe must altogether depend and hang upon God, and cleave onely to him : who hath set him in that rule : who hath established him, and made him to be a stronger man, whereby to beare the burdens of many. For except a beame bee laid fast and sure, upon a stronger thing which is able to beare it, all that is layd upon it shall fall downe: yea and it selfe also, through the very bignesse and weight of it selfe, shall fall to the ground with the burden thereof. So a Prince or Ruler, except he sticke fast to his maker, both he himselfe , and all that is with him doth quickly perish.

There bee some, who after they be set in authority, doe become better men, and doe cleave more neere to God, then they did before: and some are contrariwise thereby made the worse.

For *Moses* after he was made Governour of the people, he had communication with God more familiarly than hee had before. But *Saul* the sonne of *Cis*, after he was King, through his pride and disobedience, highly sinned and offended against God.

King *Salomon*, after he sate in the seat of his Lord and father King *David*, God increased and made him rich with the

the gift of wisedome, to governe over innumerable people. And contrariwise, after that *Jeroboam* the servant of *Salomon*, had usurped part of the kingdome of the house of *David*, he turned tenne Tribes of the people of *Israell*, which were in the part of *Samaria*, from the true and right worship of God, to the wicked and diuellish worshipping of Idols.

By which examples, it is apparent and manifest, that some men when they doe come to dignity, doe grow more perfect and better: and some againe, through pride of their advancement and rising up, doe fall and waxe worse. By both

the which is to be understood, that they which increase in goodnessse, doe it by the vertue and godly disposition of the minde, even by the onely help of God : and the other, that they doe fall by the weakenesse of the minde, through the negligence and small regard they have to vertue, which no man can have without the helpe of God.

The man that hath many things under him, whereof he hath charge, and hath not the strength and vertue of the minde, is no way able to fulfill or performe what hee should doe. For many things do bring with them many troubles and vexations.

Ther-

Therefore let every man that is a Ruler, procure first with all industry of his minde, that in all things he may be sure of the helpe of God. For if in his doings he have the Lord and Governour of all Lords and Governours to his helper, no man can set light or despise his ordinance and rule, because there is no power but of God. He lifteth up the poore and needy out of the very dunghill, and maketh him to sit with the Princes of his people. Likewise hee casteth downe the mighty from their seate, exalting them which are meeke and lowly: that all the world might be obedient unto God, & his glory only exalted.



The seventh abuse.

Chap.7.

*A Christian man full of brawling
and contention.*

A Most irkesome and pernicious thing is this seventh abuse, which now we have in hand: to wit, a Christian man full of contention, who by faith and baptisme, being a partaker and a bearer of the name of Christ, doth (against the sayings and minde of Christ) delight in pleasures of the world, which

which are transitory, and doe daily fall away. Because all manner of things for which a man doth strive, doe cause the same strife, either for the love that is borne to them, being a covetous desire for himselfe, or for the loue of some other thing, which lye th hid under an odious and hatefull matter.

As for example, warre, although it bee odious and an hatefull thing, yet it is holden and maintained on both sides with a bold and fierce courage, for the love and desire which men have to winne the victory, and for the purchasing of liberty. In like manner, many other things are desired and sought after,

after, with contention, who may have them first before another: by no lesse hatefull and painefull labour, yea and feare, than the other which are got by most detestable warre.

And therefore a man may perceive, there is no contention but for that which is loved, that is to say, for a loving and a friendly reward, which followeth to their minde after it is ended. Whoever therefore striveth for any manner of thing of this world, sheweth evidently and plainly, that he loveth this world.

How then doth the holy Ghost by the mouth of Saint *John*, forbid that this world should

should be loved? to whom he saith, *Love not the world, nor the things that be in the world.* For the love of God, and the love of the world, cannot dwell together in one heart: even as the eyes of a man cannot behold the heaven above; and the earth beneath, both at once with one looke.

But let us search and see, whether there be in the world, any thing indeed that is to be loved, and what is the world which the speech of God forbiddeth us to love. We are not commanded to love the earth, nor the things which come out of the earth, but onely our neighbour, for whose sake all things

things are made. Him thou art commanded to love : for all other things which doe perish and fade away, cannot goe up with us to heaven. But our neighbour is heyre (as well as we) of the kingdome which shall never fayle : and therefore we must love together one another heartily.

For so much therefore as we shall not continuē alway in the world, but shall fayle also with the world : we are commanded not to love the world, but our neighbor, because (yea, being on earth) hee is a part and portion of the heavenly kingdome, although he be among these low Elements, which makes

makes him worthy to be loved of all such as are desirers of the heavenly blisse : forasmuch as in the high Country, which is the kingdome of heaven, he shall be heyre with his brethren for ever. For this cause God doth forbid us to love this world : lest he which so loveth, be separated and made a stranger from the loue of God. That thing then should not be striuen for, which a man may not love, because a man bearing the name of Christ, must see that he have also the selfe-same or like manners in him, that Christ had. For no man can worthily be called a Christian man, except he agree with Christ in
man-

manner and good living. As touching Christ, the Prophet doth write of himselfe these words. *Behold the child whom I have chosen, mine elect, my soule is well pleased in him: I will send my spirit upon him. Hee shall not strive, he shall not bee an outcryer, nor extend his voice in the street.*

Behold, Christ doth not strive or cry out: therefore if thou doe covet to bee like him in manners, strive not, lest thou appeare to doe nothing, but abuse the name of Christ in the Church. For God commandeth them which follow him, saying, *Be not ye called Masters, for there is but one your Master, who is in heauen. And call ye not father*

father upon the earth, for ye have one father which is in heaven. For ye are altogether brethren: whom he commandeth to make common supplication, and prayer after this manner, *Our father which art in heaven hallowed bee thy name, &c.*

He then contendeth and laboureth in vaine to have a father in earth, when he professeth, that both his Country and father is in heaven, which Country no man can possess and enjoy, but he that refuseth to set all his care on this world, as one passing not for it.



The eighth abuse.

Chap. 8.

A poore man proud.

TO behold a poore man proud, may worthily in this place stand for the eighth abuse : because although he have nothing, yet is he puffed up with an high aspiring mind, which thing even they that are rich men are forbidden to doe :

That

That they shold not be high minded. What thing is more foolish, than that he, who through great poverty and extreme misery is brought low, and as it were to the very ground, because (that in respect of that consideration) hee might behaue himselfe lowly: should in this meane estate bear a proud heart against God? For this fault, even they that were exalted in the high habitaunce of heaven, were dejected, and throwne down from thence.

Wherfore then will he be proud and high minded here on earth, as though hee were a man of exceeding great powyr: who (before all other men)

I should

should carry and behave himselfe both humble and lowly:

But that the poore people shall not beare their poverty heavily, with sorrowfulness and sadnessse of heart: let them heare what they shall receive of God: he saith, *Blessed are the poore in spirit, for theirs is the kingdome of heaven.* For the mercifull Judge doth handle all things so indifferently, that to them to whom hee hath not given the riches of this world, he giveth the kingdome of heaven, that hee may be a rich man in that glorious place, who on earthly things hath not set his care or delight.

(1) Poore men therefore must
abstaine to take

take heed, lest while in poverty and need they passe over the pleasure and kingdome of this world: they should (through the lacke of wisedome) lose also the kingdome of heaven. For although by the order and dispensation of God, they doe live in earthly poverty, yet they may endeavour to be poor and meeke in spirit. For the kingdome of God is not promised to all poore men, without exception indifferently: but to them onely, in whome the humble and lowly meecknesse of the heart, doth accompany the want and lacke of outward riches. Because an humble poore man, is called poore in

spirit, who when he is outwardly poore and needy, doth not inwardly extoll him selfe with a proud heart, for the lowlinesse of the minde shall doe more to the attaining of the kingdome of heaven, then the temporall poverty and lacke of worldly riches. For meek and lowly men possessing riches, may be called poore in spirit: whereas those that are proud, and yet have nothing, without doubt are dispossessed of the blessing, which is promised to the poore in spirit.

Of both these sorts, the holy Scripture speaketh on this wise. *Some make themselves rich, although they have nothing, and some*

*some make themselves poore, albe-
it they have never so great riches.*

The rich man then being poore in spirit, is as a poore man, notwithstanding all his riches: and the poore man that is proud in heart, is as a rich man, although hee be naked and poore. It followeth, that humblenesse of the minde, is a noble and glorious poverty, and the proud stubbornenesse of the heart, a foolish kinde of riches. Therfore poore men must have in minde what they are, and because they cannot obtain in worldly goods what they would have, let not their hearts bee puffed up with pride, as though they had all that they cannot have.



The ninth abuse.

Chap. 9.

A wicked and an unjust King.

Now come we to a capitall abuse indeed: namely, an unjust or a wicked King or Prince: for a King must not be wicked or unjust, but correct and punish the wicked, and in his owne person defend and maintaine the dignity of his name.

name. For by the name of a King, is understood, that hee may rule well all his subjccts which are under him.

But how can he correct and rebuke others, who doth not amend his own manners, if they be wicked? For in the righteousnesse and justice of a King, is his seate exalted: and in the fidelity and truth of a prince, is his governement and rule established and made strong.

The righteousnesse and justice of a King, is to oppresse no man wrongfully by power: to judge and give sentence betweene man and man indifferently, without affection of any person: to defend strangers,

Orphane childe[n], and wid-
dowes: to see that robbery and
theft raigne not in his Realme:
to punish straitly adulterous
and fornicating persons: not to
promote and exalt such as are
wicked: to give no living to
such as are unchaste persons,
and makers of vicious pastimes,
to destroy out of his land all
that are wicked against God
and their Parents: to suffer no
murtherer or man queller to
live, much lessse such as doe kill
either father or mother: to de-
fend the church: to comfort
the poore with deeds of chari-
ty: to take heed that his Offi-
cers under him bee just and
good men: to have of his
Coun-

Council, ancient, wife, and sober men : to give no eare to Sooth-sayers, Witches, or Enchanters : not to keepe anger in his stomacke : to defend his Country justly and valiantly against aduersaries : to put his whole trust and confidence for all things in God : not to be the prouder in heart, if things doe succeed after his minde, and to beare the contrary patiently : to keepe stedfastly the Catholike or univerfall Faith : not to suffer his children to doe wickedly : to bestow certaine houres daily in prayer, not to eate and drinke out of season. *For woe be to that land, (as the Prophet saith) whose King is a childe, and whose*

*whose great men doe rise up early
to eate and drinke.*

The keeping of these things maketh a kingdome in this world to be prosperous, and afterward bringeth the king himselfe to a more excellent and royall kingdome. But hee that ruleth and governeth not his Kingdome after this prescript, doth maintain, suffer and beare many evils, inconveniences, and adversities in his Realme, whereinto it falleth for the lack of good rule. Because often-times hereby, the peace and tranquillity of the people is broken, and the Realme evill spoken of, the fruits of the ground are diminished, and the ground

ground made bare, and finally, it causeth the people to be negligent in doing their duty.

Many and sundry sores doe infect a Realme, and hindereth the prosperous weale thereof. The death and losse of friends and children, doe bring sadness and heaviness unto mens hearts, for when enemies doe invade the Countrey, they waste and impoverish the land on all sides, they stay up the Cattell great and small. Againe, troublesome weather and great winds, doe hinder the growth and increase of the ground: it maketh also the Sea as troubled and unable to doe service, yea, often-times blasts and

and lightnings wither the corne
 on the ground, and blossoms
 on the trees. But above all
 things, the unrighteousnesse of
 a King, doth make darke and
 clowdie the face of his whole
 Realme: being the cause often
 times (through his iniquity and
 wicked government) that his
 Nephewes, yea, nor his chil-
 dren after him, doe inherit the
 Crowne of their Father.

The Lord for the offence of
 Salomon, divided the kingdome
 of the house of Israell, out of
 the hands of his children. Be-
 hold what great goodnesse
 commeth of a righteous and
 good Prince: there is none so
 blinde but they may see if they
 will.

will. Of him commeth the peace of the people, hee is the defence of his Countrey, the safegard and liberty of his people, the strength of the whole Nation, the remedy of all sorowes, the joy of men, the temperatenesse of the weather, the stilnesse of the sea, the fruitfull increase of the earth, the helpe and comfort of the poore, the sure heritage of his children, and finally , to himselfe it is a certaine argument and hope, of eternall felicity to come.

But yet let every King take this lesson with him, and marke it well : that as among men he is set highest in his throne, so (if he minister not justice) hee shall

shall be deepest in paine. For in this life as many transgressors and offenders as hee had under him, so many in the time to come shall he have above him, to his extreame sorrow and paine remediless.

The tenth abuse.

Chap. 10.
A negligent Bishop.

THe tenth abuse, is a negligent Bishop, which gapeth ambitiously to bee honoured and reverenced as a Bishop: but doth not the office, ministratiōn and duty of a Bishop in the sight of God: whose mes-
sage

sage hee is commanded to doe. Therefore let us first demand and enquire, what is meant by the name and vocable Bishop, which is a Greeke word, and is as much to say, as a man set in a high place, to looke farre off and round about him, as out of an high Tower.

But the cause why he is made a watch-man, and what is required at his hand, the Lord himselfe doth open, when by the mouth of *Ezechiel* the Prophet, hee teacheth a Bishop the reason and cause of his office, speaking on this wise.

Thou sonne of man, I have made thee a watchman over the house of Israel : wherefore when thou

thou hast heard what words I doe
 speake unto thee, then shalt
 shew them to the people, and tell
 them that I speake the words.
 When I shall say unto the wicked,
 thou shalt surely dye, and thou gi-
 vest him not warning thereof, nor
 speakest to admonish the wicked of
 his evill way, and so to live: then
 shall the same ungodly man dye in
 his owne unrighteousnesse, but his
 bloud will I require at thy hand.
 Neverthelesse, if thou give war-
 ning to the wicked, and hee yet
 turne not from his ungodlinessse,
 and from his wicked way, he shall
 dye in his wickednesse, but thou
 hast delivered thy soule.

It becommeth therefore a
 Bishop, that is set to bee a
 Watch-

Watcch man over all, to looke
 well upon offences, and when he
 knoweth them perfectly, then to
 cause them to be amended: if he
 can, with words and godly coun-
 sell, if he cannot, then after the
 rule of the Gospel, to avoid them
 out of the fellowship and compa-
 ny of the godly, for the Lord
 saith in the Gospel. If thy brother
 do offend against thee, rebuke him
 betweene thee and him: if he will
 heare thee, thou hast woone thy
 brother. If he will not heare thee,
 take one or two with thee, that in
 the mouth of two or three, all
 words may be ratified. If he will
 not heare them, tell the Church.
 And if he will not heare the
 Church, take him as an Etnicke

K and

and a Publican.

After such an order must hee
be driven out, which will not
obey the Bishop and Teacher:
and hee that is thus expulsed,
ought not to come in company
either of Teacher or Bishop.
For it is written of the Priest in
the Law: *Let him not take a wife
that is a whore, or polluted, nor
put from her husband: for such an
one is unholie unto his God.* There-
fore hee that doth joyne to him
in company such a body, being
excommunicated by a faithful
Minister, without the consent of
him, breaketh the Law of holy
Priest-hood, which is an evill
kinde of Christian men. After
this fashion must a Bishop be
hav-

have himselfe, over them to whom hec is a watch-man : but what manner of man, he must be himselfe, the Apostle Saint Paul sheweth in this wise. *A Bishop must be blamelesse, the husband of one wife, watching, sober, comely apparelled, a lover and maintainer of hospitality, apt to teach. Not given to over-much wine, no striker, not greedy of filthy lucre : but gentle, abhoring fighting, abhoring covetousnesse. One that ruleth well his owne house, having children in subjection with all gravity and cleannesse of life. Not a young Scholar, lest he, being puffed up, fall into the snares of the divell. He must also have a good report of them which are*

and a Publican.

After such an order must hee be driven out, which will not obey the Bishop and Teacher: and hee that is thus expulsed, ought not to come in company either of Teacher or Bishop. For it is written of the Priest in the Law: *Let him not take a wife that is a whore, or polluted, nor put from her husband: for such a one is unholie unto his God.* Therefore hee that doth joyne to him in company such a body, being excommunicated by a faithful Minister, without the consent of him, breaketh the Law of holy Priest-hood, which is an exceedinge kinde of Christian men. After this fashion must a Bishop be
have

have himselfe, over them to whom hec is a watch-man : but what manner of man, he must be himselfe, the Apostle Saint Paul sheweth in this wise. *A Bishop must be blamelesse, the husband of one wife, watching, sober, comely apparelled, a lover and maintainer of hospitality, apt to teach. Not given to over-much Wine, no striker, not greedy of filthy lucre : but gentle, abhorring fighting, abhorring covetousnesse. One that ruleth well his owne house, having children in subjection with all gravity and cleannesse of life. Not a young Schollar, lest he, being puffed up, fall into the snares of the divell. He must also have a good report of them which are*

without, lest he fall into the rebuke and snare of the devill, that he may shew in worke, that thing whiche bee teacheth in doctrine. Therefore let negligent Bishops take heed; for in the time of vengeance, the Lord complaineth by the mouth of his Prophet, saying; *My Pastors have ground my people to powder, the sheep-beards did not feed my flock, but they did feed themselves.*

But rather let them whom the Lord hath set over his family, procure to give them meat in due season: a measure of Wheat, that is to say, pure and true doctrine, that when the Lord commeth, they may deserve to have these comfortable

table words. *My good and faisb-
full servant, because thou hast
beene faisbfull over a few, I shall
set thee over many, enter into the
joy of the Lord.*



The eleventh abuse.

Chap. II.

A people without discipline.

Comming now to the eleventh blemish in this life, it is comprehended in these words: a people without discipline: who when they do not practise obedience in their living to good and

godly doctrine, do choke themselves with the common snare of perdition. For they do not escape the wrath of God, except they earnestly follow those things which they are taught. And therefore the Psalmist saith to the people which will not receive discipline : *Apprehend and receive discipline, lest God be stirred to anger.*

Discipline is a manner of teaching, which leadeth men to the amendment of evill and naughtie manners ; it is also a keeping and following of the rules and lessons of our Elders, whereof S. Paul speaketh, saying ; *Abide and continue in discipline, God offereth himselfe to you, as to his children.*

But

But if ye bee out of discipline, whereof ye are made already partakers, then are ye aduonters, and nos his children. They therefore which are gone from him, and be out of discipline, do receive no inheritance of the kingdom of heaven; but if children do receive and beare the correction of their fathers discipline, let them not despaire or doubt, but they shall receive in time to come, the inheritance of the Father:

Of this discipline *Esay* speaketh, saying; *Cease from doing wickedly, and learne to do well.* And the like sentence is found in the *Psalmit*, who saith: *Decline from evill, and do good.*

K 4 Where-

Wherfore that man is very miserable and unhappy, which throweth from him discipline: for he is bolder than the Souldiers which crucified Christ, and did cut out his garment, for he doth cut the discipline of Christ's Church. And likewise as the coat doth cover all the body saving the head, even so is the whole Church clad and defended with discipline, saving onely Christ, who is the head of the Church. And as that coat was whole without any seame, so is this discipline given to the Church whole and sound.

Of this discipline, the Lord when he should ascend up to his Father, after hee was risen from death,

death, spake to his disciples, saying: *Abide ye here still in the City of Ierusalem, till ye be clad from above with power.* Then the discipline of the Church is the coat of Christ, and he which is not within this discipline, is out of the body of Christ:

Let us not therefore cut that coat, but let us cast lots who shall have it; that is to say; Let us break nothing of the commandments of God, but every man whereunto he is called, therein let him constantly abide with the Lord.



The twelfth abuse.

Chap. 12.

A people without Law.

THe last of this Catalogue of abuses, is a people without Law, who while they despise the sayings of God, and the ordinances of his Laws; do runne thorow divers wayes of errors, into the snare of transgrefſion, and breaking of the Laws.

As concerning those wayes of errore, the Prophet (under the person of a transgressor) doth lament

ment and bewaile mankinde on
this wifc. We have erred (saith
he) and gone astray like sheep, eve-
ry one after his own way.

Of these wayes it is spoken in
the booke of *Wisedome*, by the
mouth of *Solomon*, saying, *Many*
wayes appeare good and strait an-
to men : but the last end of their
wayes, bringeth them to death.
And truly there are many wayes
of perdition, when men do not
regard the Kings high way,
which is right and straight out,
turning neither on the right hand
nor on the left; the which way,
our Lord *Iesus Christ* (who is
the end of the Law, to the justifi-
cation of all that do beleeve)
plainly sheweth us, saying; *I am*
the

the way, the truth, and the life, no man cometh unto the Father, but by me. To which way he calleth all men without respect, saying: *Come unto me all ye that labour and are heavy laden, and I will refresh you.* For there is no exception of persons before God, with whom there is neither Jew nor Greek, man nor woman, bond nor free: but Christ is all things in all, and all are one in Christ Iesu.

For so much as Christ is the end of the Law, those which are without the Law, are without Christ: then the people that be without the Law, are likewise without Christ.

It is a great abuse, that in the time

ime of the Gospell, any people should be without the Law: for so much as the Apostles were commanded to preach to all Nations, and the thunderclaps of the Gospell, were heard over all the parts of the earth, and the Gentiles which sought not after righteouſneſſe, have received it. And finally, conſidering that they which were farre off, were made nigh in the bloud of Christ, and they which ſometime were not a people, are now made the people of God in Christ: being now a glad time, and the day of ſalva-
tion, the time of comfort in the sight of the Highest.

And ſith that every Nation hath a wiſneſſe of the reſurrec-
tion,

on, yea, sith the Lord himself
beareth witness thereto, say-
ing: *Behold, I am with you always*
to the end of the world. Therefore
let not us be without Christ in
this transitory life, lest Christ be
without us in the world to come.

F I N I S.

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